

A
TESTIMONY

T O

True Christianity,

RESTORED,

I N I T S

Ancient Glory and Beauty,

By the Coming of our Lord Jesus Christ in Spirit :

Witnessed unto by all

True Christian Believers,

Who are given up to follow Christ,

I N T H E

Ancient Path of Holiness,

Which alone leads to Eternal Life.

W I T H

A TESTIMONY against their Unbelief,
who hold, *That Victory over all Sin and Corruption is
not attainable while they remain on Earth.*

A L S O, T H E

True Gospel vindicated, and the false witnessed against.

By *Ambrose Rigge.*

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abideth for ever. These are of that Birth which can call no Man Father, or Mother, or Earth; and yet are Saviours of all. For Christ, their heavenly Prince of Peace, of whom they have learned to be Meek and Lowly, and their Souls are entered into Rest with him; where the Wicked cease from Troubling, and the Wicked are at Rest, and where the Voice of the Oppressor is heard no more.

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ment that they have made with Hell, to be under the Strivings of sin, and Bondage of Corruption. In their Lives, and never to be freed from Sin and Corruption all their Days, as Thousands are led.

ced to believe. Whereby coming to the Kingdom of Atonement of Jesus Christ (our complete Saviour and Mediator) are made void, and of none effect, and the Blood of his Cross counted a vain thing.

THE Great and Everlasting God, who created Heaven and Earth, the Sea, and all that is therein by his Word; and also Created Man in his own Image, which was Righteousness and Holiness; and brought forth Woman, of his Bone and Flesh, and breathed into their Nostrils the Breath of Life, so that they became living Souls; and gave them the Possession of Life, the very Tree of it, with inward and purpose that they might live with him, by it, in the Begynning of his Holiness for ever, and might by Communion and Fellowship with him, during their Continuance upon the Earth, in his Covenant of Life made with them. But they breaking his Covenant, by giving ear to the Serpent's Subtily, Death entered upon them, and reigned over them, and over all, in the fallen Estate: Death reigned from Adam till Messias, by whom they added themselves, because of their Transgression, which was to bring iniquity upon them, till the Seed, viz. Christ, came; who was to bruise the Head of the Serpent, which had prevailed over them, and had Power to Destroy that Death, which by Sin had got Dominion over them. And this is that Christ of God, which in our day is manifested in Spirit, to destroy the Works of the Devil, and to restore all Mankind into that Perfection of Holiness, in which they were Created.

And all who truly receive him, in his Spiritual Appearance, and gives up to follow him, in the strait and narrow way of Holiness, to them he now gives Power to become Sons and Daughters of God; who not only have received the Spirit of Adoption, but are given up to walk in it, by which they are able to call God Father; being made Sons and Daughters of God, by following the Leadings and Dictates of his Spirit, and begotten by his Immortal Word, which liveth and

abideth for ever. These are of that Birth which can call no Man Father, or Master on Earth; and yet are Servants of all, for Christ's sake, their Heavenly Prince of Peace, of whom they have learned to be Meek and Lowly, and their Souls are entered into Rest with him; where the Wicked cease from Troubling, and the Weary are at Rest, and where the Voice of the Oppressor is heard no more.

And he hath broken, and will yet go on to break, the Covenant which many have made with Death (i. e.) to be subjected to the reigning Power of it, so long as they are on Earth; and the Agreement that they have made with Hell, to be under the Servitude of Sin, and Bondage of Corruption, All their Lives, and never to be freed from Sin and Corruption all their Days, as Thousands are seduced to believe.

Whereby the Coming, Suffering, Death, Resurrection and Ascension of Jesus Christ (our compleat Saviour and Mediator) are made void and of none effect; and the Blood of his Cross counted a vain thing; which is a great Offence against God.

For, *First*, his Coming and Manifestation was to take away Sin, 1 John 3. 7. *Little Children, let no Man deceive you: He that doth Righteousness is Righteous, even as he is Righteous, Ver. 7. Whofover abideth in him, sinneth not: Whofover sinneth, hath not seen him, neither hath known him, ver. 6. He that committeth Sin, is of the Devil: for the Devil sinned from the beginning. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil, 1 John 3. 8. Whofover is born of God, sinneth not, for his Seed remaineth in him: Neither can he sin, because he is born of God: In this are the Children of God known, and the Children of the Devil: Whofover doth not Righteousness, is not of God, neither he that loveth not his Brother, 1 John 3. 9, 10.*

So they who plead for Sin's continuing in their mortal Bodies, during Life, do oppose the Benefit of his Coming and Manifestation, which was to take away Sin, and to finish Transgression, 1 John 3. 9. Heb. 9. 26. 1 Tim. 1. 15. Dan. 9. 24. and consequently of the Benefit of his Suffering, Death, Resurrection, and Ascension into Glory; he being a perfect Sacrifice for Sin, and Mediator, and hath Power to destroy him that had the Power of Death, that is, the Devil, Heb. 2. 14. And deliver them who through fear of Death were all their life-time subject to Bondage, ver. 15. Who ascended far above all Heavens, that he might fill all things: And he gave some, Apostles; some, Prophets; some, Evangelists; some, Pastors and Teachers; for the perfecting of the Saints, for the Work of the Ministry, for the Edifying of the Body of Christ: Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ, Ephes. 4. 10, 11, 12, 13.

Thus

Thus they magnified him, who were true Witnesses of the Power of his Death, and Vertue of his Resurrection and Ascension, by which they obtained Victory over Death, Darknes, and the Power of the Grave; and were made more than Conquerors, through him that loved them, Rom. 8. 37. And gave thanks to God, who had given them Victory through Jesus Christ, and triumphed over Death, and the Sting of it, which was Sin, 1 Cor. 15. 55, 56, 57.

Secondly, Who believe that Men must carry about with them a Body of Sin, while on Earth, do (as to themselves) make the Circumcision and Baptism of Christ of no Effect, repugnant to the Apostle's Testimony, Col. 2. 10, 11. *Ye are complete in him, who is the Head of all principality and power: In which ye are circumcised with the Circumcision made without Hands; to the putting off the Body of the Sins of the Flesh, by the Circumcision of Christ. Buried with him by Baptism, wherein also ye are risen with him, through Faith of the Operation of God, who hath raised him from the Dead, Col. 2. 10, 11, 12.* And also John, tho' a Minister of Water Baptism, yet testified of Christ, That he should Baptize them with the Holy Ghost and with Fire: *Whose Fan is in his hand, and he will thoroughly purge his Floor [Mark, thoroughly] And gather his Wheat into his Garner; but the Chaff he will burn with unquenchable Fire, Matth. 3. 11, 12.* Here is a thorow Separation, the Wheat from the Chaff; Christ's Baptism leaves not a Body of Sin in them who are Baptized with it: For as many as were Baptized into Christ, were Baptized into his Death; they were buried with him by Baptism into his Death; that like as Christ was raised up from the Dead by the Glory of the Father; so also they should walk in newness of Life. Knowing, that our Old Man is crucified with him, that the Body of Sin might be destroyed, that hereafter we should not serve Sin, Rom. 6. 3, 4, 6.

Thirdly, They who plead for the Continuance of Sin all a Man's days, have made the Blood of Christ of no more Value, than the Blood of Bulls and Goats, offered in the first Covenant, sprinkling them that were Unclean, and Sanctifieth, as touching the purifying of the Flesh; but *How much more shall the Blood of Christ, who through the Eternal Spirit, offered himself without Spot to God, purge your Consciences from dead Works to serve the living God? Heb. 9. 13, 14.* Here was an inward purging of the Conscience, from Death and dead Works, by Vertue of the Blood of Jesus. Here is the Antitype of Moses, sprinkling the People under the Law, with Water, and the Blood of Calves and Goats, with purple Wool and Hyssop; who sprinkled the Tabernacle with Blood, and all the ministering Vessels, Saying, *This is the Blood of the Testament which God hath appointed unto you, Heb. 9. 19, 20, 21.*

For if the Blood of Bulls and Goats could have taken away Sin, there had been no need of another Sacrifice: But finding fault with them, he saith, Be-
hold,

But the ways come, saith the Lord, when I will make a new Covenant with the House of Israel, and with the House of Judah; not according to the Covenant that I made with their Fathers, in the day when I clothed them by the hand of Moses out of the Land of Egypt: Because they continued not in my Covenant, I regarded them not, saith the Lord. And

For this is the Covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my Laws in their Minds, and write them in their Hearts; and I will be to them a God, and they shall be to me a People.

And they shall not need to teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for all shall know me, from the least to the greatest, &c. Heb. 8: 8, 9, 10, 11.

Here is the Blood of Sprinkling, which speaketh better things than that of Abel, and which is able to cleanse from all Sin, and sanctifie throughout in Body, Soul and Spirit; ending all the Offerings and Sacrifices of the Law and first Covenant, which could not make the Conscience thereunto Perfect, as pertaining to the Conscience, Heb. 9: 9. And therefore could not continue, but was disannulled for the Weakness and Unprofitableness thereof; being but Shadows and Types of the Spiritual Sprinkling, Sanctifying and Purifying of the Heart and Conscience, by the Blood of Jesus, the Lamb without Spot, who by One Offering perfected for ever those who are justified, Heb. 10: 14.

Forcibly, They who plead for a Body of Sin, for term of Life, make the Circumcision of Christ of no Value; and Paul, that great Minister of the true Gospel, to bear a false Testimony, &c. who said to the Romans, who were Baptized into the Death of Christ, which is a Death unto Sin:

knowing that, that our Old Man is Crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin, Rom. 6: 6.

Now, there is no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit: For the Law of the Spirit of Life, in Christ Jesus, hath made me free from the Law of Sin and Death, Rom. 8: 2. For while ye were Servants to Sin, ye were free from Righteousness; but now being free from Sin, and made Servants unto God, ye have your Fruit unto Holiness, and the End Everlasting Life, Rom. 6: 10, 21.

Forcibly, They who do not believe a Freedom from Sin on this side the Grave, make the Promise of Christ, to the Jews that believed in him, of none effect, who said, If they continued in his word, then were they his Disciples indeed; and they should know the Truth, and the Truth should make them free, John 8: 31, 32. And if the Son (who is the Truth) make ye free, then are ye free indeed, ver. 36.

And in his second Epistle, he exhorted them to press on to Perfection, 2 Cor. 13. 10.

And the same Apostle, writing to the Ephesians, speaking of Christ, He that descended, is the same also that ascended far above all Heaven, that he might fill all things: And he gave some, Apostles; some, Prophets; some, Evangelists; and some, Pastors and Teachers:

For the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.

Tell us all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the Fulness of Christ, Eph. 4. 10, 11, 12, 13.

Now these Gifts are all void, and of none effect, with those who do not believe any Perfection to be witnessed in this Life; it is a manifest token they know nothing of them, nor the work of the true Ministry, nor the gradual Steps of all true Gospel Believers, towards the Perfection of Holiness, in the sight of God, which all true Followers of Christ are pressing forward to obtain, through the Power and Efficacy of the Life of Jesus, which is brought to light, and manifested in mortal Flesh, in our day, through the Gospel of our Lord and Saviour Jesus Christ, which is a Gospel of glad Tidings (i. e.) Deliverance from the Slavery of Sin and Satan, and perfect Redemption, Reconciliation and Salvation, brought near to every Man's House, to be wrought in Man by Christ, God's great Work-man, which all who truly believe in him are living Witnesses of; being made his Workmanship, created in Christ Jesus unto good Works, that we should walk in them; according to Eph. 2. 9, 10. This work, they who are true Witnesses of it, can only praise the Lord, being made living Members of that Body, of which Christ is Head, Ruler and Lawgiver: They are not of this World, as he is not of this World; neither seek the Honour nor Preferment of it; but are as Strangers and Pilgrims in it: And tho' they are on Earth, yet their Conversation is in Heaven; having the Seal of the Spirit of God, bearing witness with their Spirits, that they are the Sons and Daughters of God.

This is the Effect and Fruit of the true Gospel-Day, wrought and brought forth in all them who walk in it to the End. These are not tossed to and fro with every wind of Doctrine, through the slight of Men, and cunning Craftiness of those who lie in wait (for their ungodly Gain) to deceive; but are sprung of that Elect Seed, into which no Deceiver can enter; and walk in the Light of the Lamb, according to the Prophecy of John, Rev. 21. 23, 24. wherein is no Night nor shadow of Death: These have the white Stone, and a new Name, which no Man knows but he who hath it; and are clothed in white Linnen, which is the Lamb's Righteousness, put upon them by him who

who hath wrought it in them, having Oyl in their own Lamps, and are ready to enter with the Bridegroom, whenever he calls.

But let them consider of it, who have not Oyl in their own Lamps, but are forced to go to them that Sell, they may read how such were entertained by the heavenly Bridegroom, *Mat. 25.*

Then shall the Kingdom of Heaven be likened unto ten Virgins, which took their Lamps, and went forth to meet the Bridegroom.

And five of them were wise, and five were foolish.

They that were foolish took their Lamps, and took no Oyl with them:

But the wise took Oyl in their Vessels with their Lamps.

While the Bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him.

Then all those Virgins arose, and trimmed their Lamps.

And the foolish said unto the wise, Give us of your Oyl, for our Lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: But go ye rather to them that sell, and buy for your selves.

And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the door was shut.

Afterward came also the other Virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Now these were accounted Virgins, and knew their Duty in their Life-time, which was to have Oyl within, to keep their Lamps always burning, to be ready to enter, whensoever their Soul's Bridegroom came.

But the Foolish did not, yet were sensible they wanted it, when the Bridegroom came, and so went to Buy of them that Sold: But Oh! while they were gone, the Door was shut, and they could not enter the Marriage-Chamber.

Oh! dread and fear this, all you who are gone out to Buy, lest the Door of entrance be shut against you for ever.

Eighthly, They who plead for Sin and Imperfection to remain, during all the days of their Lives, have thereby (to themselves) subverted the Testimony of John, the beloved Disciple, *1 John 4. 17.* *Herein is our Love made Perfect, that we may have boldness in the day of Judgment; because as he is, so are we in this World.* [Mark, *In this World.*] He did not say, Welcome Winding-sheet to make us Perfect, as some imperfect Workmen have done of late; attributing more Power and Vertue to a Winding-sheet, than to the Blood of Jesus Christ, repugnant to the Testimony of the Saints and true Believers, who in their day testified, That if they walked in the Light, as God was in the Light, they had fellowship one with another, and the Blood of Jesus Christ, his Son, cleansed them

them from all Sin, 1 John 1. 7. This John spake in the Faith, which the Believers were growing up into; which afterward they witnessed, as I have noted above.

Nimbly, They who say, They cannot be made clean in this World; have no share in those Blessings which Christ pronounced, *Mat. 5. 8. Blessed are the pure in Heart, for they shall see God: And, Blessed are they who do Hunger and Thirst after Righteousness, for they shall be filled, vers. 6.*

Now none can be filled with Righteousness, nor witness a pure Heart, while a Body of Sin remaineth; neither can any be made Partakers of the living Faith, which purifieth the Heart, 1 Pet. 1. 22. *Acts 15. 9. 1 Tim. 1. 5.* while they continue in Sin and Unbelief, That they cannot be made pure in this World, &c. And if not in this World, it highly concerns every such, while they have a day, to consider when or where they shall be made free and fit to enter the Kingdom of Heaven, where no unclean Person can come, *Eph. 5. 5. Isa. 38. 18.* neither can Death or the Grave Praise the Lord, nor they that go down to the Pit hope for his Truth.

Object. But the great Objection and Plea, that many in our day have, is, That in John, where he saith, *If we say that we have no Sin, we deceive our selves, and the Truth is not in us, 1 John 1. 8.* supposing, that neither he, nor any of the holy Men of God, either did, or ever was to know a better State and Condition, than continuing in Sin all their days; which is a great Mistake, and of dangerous Consequence, as all may see, who read 1 John 3. 2, 3, 4, 5, 6, 7, 8, 9. *Beloved, now are we the Sons of God; and it doth not yet appear what we shall be: But we know that when he shall appear, we shall be like him; for we shall see him as he is.*

And every Man that hath this Hope in him, purifieth himself, even as he is pure. *Whosoever committeth Sin, transgresseth also the Law; for Sin is the Transgression of the Law: And ye know that he was manifested to take away our Sins; and in him is no Sin.*

Whosoever abideth in him, sinneth not: Whosoever sinneth, hath not seen him, neither known him.

Little Children, let no Man deceive you: He that doth Righteousness, is Righteous, even as he is Righteous.

He that committeth Sin, is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil.

Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him: And he cannot Sin, because he is born of God.

In this the Children of God are manifest, and the Children of the Devil.

And 1 John 4. 17. Herein is our Love made perfect, that we may have boldness in the day of Judgment; because, as he is, so are we in this World.

Here

Here was Perfection witnessed by them in this World, being made more than Conquerors, through him that loved them, Rom. 8. 37.

And Paul writing unto the Romans, That as Sin had reigned unto Death, so Grace might reign through Righteousness, unto Eternal Life, by Jesus Christ our Lord.

What shall we say then? Shall we continue in Sin, that Grace may abound? God forbid: How shall we, that are dead to sin, live any longer therein? Rom. 5. 21. & 6. 1.

And writing to the Ephesians, about the State of the Church, Exhorted Husbands to love their Wives, even as Christ loved his Church, and gave himself for it:

That he might sanctifie and cleanse it, with the washing of Water, by the Word: That he might present it to himself a glorious Church, not having Spot, or Wrinkle, or any such thing; but that it might be Holy and without Blemish, Ephes. 5. 27.

This is the Church of the first Born, which Paul testified of to the Hebrews, who were come to Mount Zion, and unto the City of the living God, and the heavenly Jerusalem, and to an innumerable Company of Angels;

To the General Assembly and Church of the first Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, Heb. 12. 22, 23.

And Jesus said unto his Disciples, Behold, I give you Power to tread upon Serpents and Scorpions, and over all the power of the Enemy; and nothing shall by any means hurt you.

Notwithstanding in this rejoyce not, that the Spirits are subject unto you, but rather rejoyce, because your Names are written in Heaven.

Here was perfect Freedom to the Church, who were made Partakers of that precious Faith, which then was delivered to them, by which they had Victory over Death, Hell and the Grave, and were made an Habitation of God through the Spirit, Ephes. 2. 19, 20, 21, 22.

They were far from pleading for the Continuance of Sin, during the whole Course of their Lives, as many in our days are doing; who tho' they profess Christ in Words, yet in Works deny him, which is a sort of Atheism; and so their Works gives their Words the Lye; for it is not Words, but Works, that manifesteth true Faith, James 2. 14, 17, 18, 20, 21, 22, 23, 24, 25. For as the Body without the Spirit is dead, so Faith without Works is dead also, vers. 26. So they who are out of that Faith (that purifies the Heart, and gives Victory over the World, do not believe any Victory on this side the Grave) Their Preaching is Vain, and their Faith Vain, and are yet in their Sins; and what is worse, will not believe any Freedom from Sin in this World; for in such Christ is not King, Governour and Bishop in the Soul; neither have they part in him, who is the Resurrection and the

Life, because not washed and sanctified by him; for he said to Peter, If I wash thee not, thou hast no part with me, John 13. 8, 9, 10. But I have heard some affirm, That God suffers Sin, in the dearest of his Children, to keep them Humble.

This is a Doctrine of Antichrist, and hath not the least footing in the Holy Scripture, neither was ever heard on among the worst of the Jews false Prophets, that ever I heard or read of; for if Sin be the Cause of Humility, Christ came in vain, who was the perfect Pattern of Humility, in whom was no Sin, neither was Guile found in his Mouth, 1 Pet. 2. 22.

But it is the Power of God that delivereth Man from Sin, and keepeth him in a daily humble frame of Mind and Spirit, to be preserved through Faith to the End of time.

This made Paul, when his departure drew nigh, not boastingly, but humbly to say, I have fought a good Fight, I have finished my Course, I have kept the Faith, wherefore I shall receive the Crown of Life, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing, 2 Tim. 4. 6, 7, 8.

He had not the great work of Salvation and Victory to do at his departure out of the World; but witnessed it done, and boldly testified it to Timothy, as some of his last words.

And Peter, when near his departure out of the World, having magnified the Power of God, through which they had escaped the Corruption that was in the World, through Lust, exhorted the Saints to give diligence, to make their Calling and Election sure, 2 Pet. 1. 4, 5, 6, 7, 8, 9, 10. which could not be made while Sin remained in their mortal Bodies; an End therefore was to be witnessed while they were on Earth; for King Hezekiah had before testified, That the Lord had delivered his Soul from the Pit of Corruption, and cast all his Sins behind his back.

For the Grave cannot praise thee, Death cannot celebrate thee; they that go down to the Grave cannot hope for thy Truth, Isa. 38. 17, 18.

Now if Death cannot Celebrate the Name of the Lord, nor the Grave praise him, as above, what a deplorable Condition are they left in, who are perswaded to believe, That they must have a Body of Sin till Death, and can never be made free on this side the Grave? I leave them to God's Witness in all Consciences deeply to consider.

And further, I desire all who are for Sin's Continuance, during Life, to discover, if they can, by the holy Scripture, when and where Men, and all Mankind, shall be thoroughly cleansed from it: Whether before Death, at, or after it, between Death and Judgment; seeing that no Whoremonger, nor Unclean Person, nor Covetous Man, who is an Idolator,

Idolator, hath any Inheritance in the Kingdom of Christ, or of God, *Ephes. 5. 5.*

And *John*, in the *Revelations*, testified, concerning the heavenly City, That there shall in no wise enter into it, any thing that defileth, or worketh Abomination, or maketh a Lye; but they who are written in the Lamb's Book of Life, *Rev. 21. 27.*

Object. But some have objected and said, That if People be thoroughly cleansed from Sin on this side the Grave, they need no Mediator or Advocate, &c.

The Consequence is unjust, and fallly deduced: There's need of Christ as Mediator and Advocate for all Mankind; for whom Christ Prays or makes Intercession, and that is both for Transgressors and Saints; for the Unsanctified and for the Sanctified; for the first, that they may be Sanctified; for the last, that they may be preserved and kept from the Evil: Therefore, there is need of Christ as Advocate for all Mankind.

Query, In what State may Persons have the real Benefit of Christ's Mediation and Intercession, in order to receive Forgiveness and Salvation?

Ans. In a State of need thereof, and true desire thereafter; and when they do not harden their Hearts unto wilful sinning. Christ makes Intercession for Men, whilst they have a Day of Visitation, wherein his Spirit strives with them: But as his Spirit will not always strive with Men, if they persist in Rebellion; so Christ will not always intercede for them: Seeing there is a Sin unto Death (or a wilful sinning till Death) for which there is no Pardon obtained by Sacrifice, Advocate or Mediator; seeing the Apostle to the Hebrews saith, If we Sin wilfully, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin: But a certain looking for of Judgment, and fiery Indignation, which shall devour the Adversaries, *Heb. 10. 26, 27.*

But there is a Sin, not unto Death, concerning which, *John* writ to the little Children, saying, My little Children, these things write I unto you; that ye Sin not; and if any Man Sin, we have an Advocate with the Father, *Jesus Christ the Righteous*, *1 John 2. 1.* For this Sin there was an Advocate and Mediator; If any Man see his Brother sin a Sin which is not unto Death, he shall ask, and he shall give him Life for them that sin not unto Death, &c.

Here the Benefit of Christ's Mediation and Intercession (being our Advocate with the Father) is received, and not slighted nor frustrated; for he said, The Son of Man is as a Man taking his Journey into a far Country, who left his House, and gave Authority to his Servants, and to every Man his Work, and commanded the Porter to Watch. Watch ye therefore, for ye know not the day nor hour when the Master of the House cometh; at even, or at midnight, at Cock-crowing, or in the Morning: Lest coming suddenly he find

you sleeping. And what I say unto you, I say unto all, Watch, Mark 13. 34, 35, 36, 37.

Now there is no State on this side the Grave, above a watchful State; for tho' the Enemy is cast out of the House (viz.) the Heart, and it be swept and garnish'd; yet for want of Watchfulness and Circumspection, The Enemy taketh to him seven other Spirits worse than himself, and they enter in, and dwell there, and the latter end of that Man is worse than the first.

When the Unclean Spirit is gone out of a Man, he walketh thorow dry places, seeking rest; but finding none, he saith, I will return to my place whence I came out, Luke 11. 24, 25, 26.

Upon this Account the Apostle Peter exhorted the Saints, to be Sober and Vigilant; because, said he, your Adversary, the Devil, as a roaring Lion, walketh about, seeking whom he may devour: Whom resist, steadfast in the Faith; knowing that the same Afflictions are accomplished in your Brethren that are in the World. But the God of all Grace, who hath called us, unto his Eternal Glory, by Christ Jesus, after that you have suffered a while, make you perfect, stablish, strengthen, and settle you, 1 Pet. 5. 8, 9, 10.

And Jude the Apostle said, The Angels that kept not their first Estate, but left their Habitation, he hath reserved in everlasting Chains, under Darkness, to the Judgment of the great day, Jude 6.

This was written not to be imitated, but to excite Watchfulness in all who are come to be made an Habitation of God, through the Spirit, that they may keep their Habitations, and go no more forth to them who say, Lo, here is Christ; or Lo, there, &c. Yea, if they shall say unto you, Behold, he is in the Desert, go not forth: Behold, he is in the secret Chamber, believe it not, Matth. 24. 26. For Christ within, the Hope of Glory, is the Portion of all who are not Reprobates concerning the Faith, 2 Cor. 13. 5, 6. He dwells and walks in his Temple; and his Sheep hear his Voice, and follow him, John 10. 3, 27. but a Stranger they will not follow.

But the sure Habitation, and safe resting Place, is the Name of the Lord; the Righteous remain in it, and are safe, Prov. 18. 10. Here no Devourer can come, nor ravenous Beast enter; and who continue to the end therein, in Faith, Patience and Well-doing, have Immortality and Everlasting Life, being living Witnesses of the Eternal Purpose of God, in sending his only begotten Son into the World (i.e.) to Finish Transgression, and to make an end of Sin, and to bring in Everlasting Righteousness, according to the Prophecy of Daniel, Dan. 9. 24. Such have the Benefit of his Coming, and of his Death, Resurrection and Ascension, and know him their Mediator, to make Intercession to the Father for them, Day and Night, John 17. 6, 7, 8, 9, 10, 11. that they may be preserved from all Sin.

Perfection

Perfection of freedom from Sin, in this World, is rarely obtained; yea, it can never be witnessed by any, but they who receive Christ, as the Father hath given him, with Faith and full Assurance, that he is both willing and able to finish Transgression in every Soul, and to bring in, and fill it with Everlasting Righteousness, in place and stead thereof; and to save to the uttermost all who obey him, and come to God by him: And that by his Obedience, all who follow him therein to the End, are Sanctified and Purified, and shall be Glorified with the Glory which he is pleased to give them; and so are made his Jewels, fit to be gathered into his Treasury for ever: These are Witnesses of the End of their Faith, even the Salvation of their Souls; and able to Seal to the Benefit of the Coming, Suffering, Death, Resurrection and Ascension of Christ, their Mediator and Advocate: And therefore Perfection and Freedom from Sin must be believed, and pressed after in this Life, or else it can never be truly known or attained unto; consequently, nor the Benefits of the Coming, Death, Resurrection and Ascension of Christ Jesus received.

Therefore Wo to that Grand Enemy of Mankind, who hath blinded the World from seeing and believing those things which belong to their Everlasting Felicity; but perswades them, and over-powers them to spend their days in Vanity, and to go down to the Grave with Sorrow, and dye in their Sins and Pollutions, as Christ told the Jews, *John 8. 21, 22, 23, 24. If ye believe not that I am he, you shall dye in your Sins; and if ye dye in your Sins, whither I go, ye cannot come.*

Now the outward Jews, who would not believe him in his outward Appearance, and therefore shut the Door of Entrance into the Kingdom of God, against themselves, and died in their Sins, not believing the Benefits of his Coming, Offering, Resurrection, or Ascension. So let the outward Christians now beware, lest by rejecting, and not receiving him in his Inward and Spiritual Appearance, they shut the Door of Entrance into the Kingdom, against themselves; and give up to be Captivated under the Power of Sin and Satan all their days; for God will not be mocked, neither will his Spirit always strive, nor offer it self to give knowledge of the Secrets of God to Mortals: But the day of their Visitation will come to an end; and then shall they cry, and he will not hear; and seek Death, and shall not find it.

For the great God of Israel hath sent his only Begotten into the World, in his Spiritual Appearance, to fulfil the Law, and to finish Transgression, and to bring in Everlasting Righteousness; that all who will receive him, and give up to follow him in the Regeneration, he will give them Power to become the Sons and Daughters of God; and give them the Spirit of Adoption, to enable them to cry, *Abba, Father;*

Father ; they are not of the World, even as he is not of the World, therefore the World hateth them.

And now let all who believe no better, than that they must be under the Bondage of Corruption all the days they have to live on Earth, seriously weigh and consider, when or where they shall be made free, seeing no *Unclean Person can ever enter the Kingdom of God*, Ephes. 5. 5. And let the learned Rabbies resolve them, if they can ; for it highly concerns them, that their Day may not end, before their Work be done, and the Night come upon them, wherein no Man can Work.

It is not the Profession of Christianity, but the Work of it in the Soul, that renders Mankind good and acceptable in the Sight of God : I shall only set down a few, among the many Testimonies which were given by the Ancient Primitive Christians, many Ages ago, left upon Record to this Day, *viz.* *Clement of Alexandria* gave this short Account of them : ' No Man is with us a Christian, or accounted *Prim. Christ.* ' truly Rich, Temperate and Generous, but he that is Part I. C. 4. ' Pious and Religious ; nor does any further bear the ' Image of God, than he speaks and believes what is ' Just and Holy ; so that in short is the State of us who follow God : ' Such as are our Desires, such are our Discourses : Such as are our ' Discourses, such are our Actions : Such as are our Actions, such is ' our Life : So Universally Good is the whole Life of Christians. Cer- ' tainly none were ever greater Enemies to a naked Profession, and ' the covering of a bad Life, under the Title of Christianity. Do any ' live otherwise than Christ hath commanded ? 'Tis a most certain Ar- ' gument they are no Christians, tho' with their Tongues they never ' so smoothly profess the Christian Doctrine ; for 'tis not merely Pro- ' fessors, but those who live according to their Profession, that shall ' be saved ; as *Justin Martyr* declared before the Emperors.

' Let no Man, says *Basil*, impose upon himself with in-
Prim. Christ. ' considerate words, saying, *Tho' I be a Sinner, yet I am a*
Part I. Fol. ' *Christian ; and I hope that Title shall be my Shelter.* But
82. Chap. 4. ' hearken Sinner, All wicked Men shall be bundled up
' together, and in the great Day of Divine Vengeance
' shall be indifferently thrown into those Merciless and Devouring
' Flames.

Now was Corruption creeping into the Profession of Christianity ; but the Upright among them saw it, and gave an early Testimony against it ; but yet it was not grown to that height of Presumption, to plead for the Continuance of a Body of Sin all their days ; that came in by degrees afterward, in the Midnight of Darkness and Apostacy from the Life of Jesus, our compleat Saviour from Sin.

Out of this Corruption the Pope sprung, who assumed the Honourable Title of *Christian*, and *High Father*, or *Father of Fathers* therein: But falling later in the Apostacy, was overwhelm'd with more Corruption, and set up those things, which the more Pure and Primitive Christians decry'd and abhor'd; which are too large to mention here.

But being under the Bondage of Corruption, and ignorant of the Power of God, and the Sufficiency thereof, to deliver the Soul from the Pit of Corruption in this Life, concluded, That all Mankind must carry about them a Body of Sin all their Days: Then did the Enemy step in with another Delusion, more Subtil than before, and put them upon an Invention of a Purgatory, or a place of Cleansing from Sin, between Death and the Day of Judgment, which there is not the least Colour in the Holy Scriptures to justify. But the Nobility of People's Understandings being Clouded with Darkness, this was received among them for Orthodox, and is to this Day among Thousands, who err, not knowing the Scriptures, nor the Power of God.

And now, my dear Friends and Country-men, into whose Hands this may come, Let Moderation, and the Fear of God, attend you in the Reading of it; as the Love of God, and Bowels of Compassion to you, hath attended me in Writing of it: That notwithstanding the Subject-matter herein contained hath been writ by some before, yet I could not be clear (not knowing how short my time may be in this World) but leave a Testimony also of the Coming of our Lord Jesus Christ (in this latter Age of the World) *in Spirit*, to work his Father's Will in every Soul, which is Sanctification, and Redemption from Sin, Death, Darkness, and the Power of the Grave; of which, in my little measure, I have been an Eye-witness many Years; not proposing any outward Benefit or Advantage to my self in writing of it; but the Good and Well-being of Mankind, that they may come to the Knowledge of the Truth, by which they may be made free, and be saved, through Faith in the Son of God, while they live: And that they may see, and be made Partakers of the Benefit of the Spiritual Appearance and Work of the Just One; of which all the Prophets, from *Moses*, bore Testimony; whose Coming, in these latter Days, hath discovered the Working of Satan, in the long and dark Night of Apostacy, which hath been over the World, since the Apostle's Days, with all Deceivableness of Unrighteousness; wherein the Whore (*i. e.* the false Church) hath decked her self, with Pretences to the Jewels of the true, and hath sat as a Queen, arrayed in fine outward Garments, pleasant and delightful to the outward Eye; and also her Golden Cup, ingaging to the Carnal Mind and Affection; and her Temple, like those which *Origen*, the Ancient Christian, testified against among the

When you approach, says he, their Sacred Places, they have Glorious Groves and Chappels, Temples with Goodly Gates, and Stately Portico's, and many Mysterious and Religious Ceremonies; but when once you are entered, and got within their Temples, you shall see nothing desirable there, &c. But like the Woman, which John testified of, who was arrayed in Purple, and Scarlet Colour, decked with Gold, and Precious Stones, and Pearls, having a Golden Cup in her hand, full of Abominations, and Filthiness of her Fornication: And upon her Forehead was written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, Rev. 17. 4. 5.

Nevertheless, many have been in Love with her, delighting to drink of her Cup, who could not see her inside. But now the great Searcher of Hearts is come, and the flying Roll of his Wrath is entering, and will more and more enter into the House of the Thief, and into the House of the False Witness-bearer, who say, Thus saith the Lord, and the Lord never spoke to them, and shall destroy it, with the Stones and Timber thereof: The Mouth of the Lord of Hosts hath spoken it, and it shall come to pass in its season, Zech. 5.

But Zion, which hath been as a Widow forsaken, shall become as a fruitful Hill, and shall no more be called Desolate nor Forsaken, but shall put on her Beautiful Garments, and the Lamb and his Followers shall dwell there, where shall be no Night, nor Shadow of Death; and Jerusalem shall be a quiet Habitation, Salvation shall be for Walls and Bulwarks, and the Entrance thereof Praise; there is no Temple there, but the Lamb, henceforth and for ever.

Written in the Revels of Love and Compassion to the Souls of People every where, that they may know the Seed of God to arise, and bring forth Righteousness in them. By a Lover of all Mankind.

Ambrose Rigge

Resident in Surrey, the 22^d of the 10th Month, 1762.

THE

All true Gospel-Believers are come to be Living Witnesses of the
 Kingdom of this in our Day, who are made to be Witnesses of
 the Kingdom of God in the Kingdom of Christ, according
 to the ancient Gospel-Precept, and the Command of Christ, Mat. 24. 44.
 And also his Minister's Exhortation, *Dear Beloved, though*
not your labour, but give place unto Wrath, for it is written, Vengeance is mine,
T H E
Gospel of our Lord Jesus Christ

The true Ministers of this Gospel have their Commission from God
 alone, and are not made to be Witnesses of the Kingdom of God in the Kingdom of Christ, according to Paul's Testimony to
Witnessed unto, &c.

T H E True and Everlasting Gospel, is Glad Tidings, viz. Deliverance,
 Redemption, and Reconciliation of all Mankind to God againe
 in and by which Christ is manifested in Mortal Flesh, or to Ransom Man-
 kind from the Bondage of Corruption, into the Glorious Liberty of
 the Sons and Daughters of God, Rom. 8. 21. Perfectly fulfilling the
 Prophecy of *Isaiah* concerning Christ, *Isaiah 42. 6, 7. The Lord hath called*
thee in Righteousness, and will hold thine hand, and will inspire thee, and give
thee for a Covenant to the People, and for a Light to the Gentiles; to open the
Blind Eyes, and to bring out the Prisoners from the Prison, and them who sit
in Darkness, out of the Prison-house, and out of the Prison-house, and out of the Prison-house.

The Proclamation of this Gospel, is, *Peace on Earth, and Good Will*
unto Men. *Isaiah 52. 7. and 66. 12. Luke 1. 14. in our Days, as in Ancient*
Days; wherein Christ, the Prince of Peace, is manifested in his Spirit-
ual Appearance, to destroy the Works of the Devil, and to be the
same Saviour, Deliverer, and Redeemer, as ever he was, and his Gospel
the same in its Divine Property, bringing forth the same Fruits and
Effects in every Soul, who believes and obeys it, which the Holy
Scriptures bear Testimony of in Ancient Days, that whatsoever brought
forth, and effected by Christ, the Power and Wisdom of God in Man-
kind, who received and gave up to follow him, the Captain of their
Salvation.

Here is an End of all outward War, Fightings, and Bloodshed in the
 Prince of our Peace (in his Spiritual Appearance and Work) being
 not come to destroy Men's Lives, but to save them; and to give the Life of
 Ransom for many, *Mat. 20. 28. Mark 10. 45. Luke 9. 56. These Verities*
 So that the Ancient Prophecy of *Isaiah* is here again fulfilled, *The*
Wolf and the Lamb shall feed together, and the Lion shall eat of the
Butt, and to the Serpent, Dust shall be his Food. They shall not hurt
nor destroy in all my Mountain, saith the Lord. Isaiah 65. 25. 26. 34.
 the Light of the Lamb, within the Walls of God's Salvation, Rev. 21. 23. 24.

All true Gospel-Believers are come to be Living Witnesses of the fulfilling of this in our Day, who are made to ~~love Enemies~~; and if they hunger, to feed them; and if thirsty, to give them drink; according to the ancient Gospel-Precept, and the Command of Christ, *Mat. 5. 44.* And also his Minister's Exhortation to the Romans, Dearly Beloved, *Avenge not your selves, but give place unto Wrath; for it is written, Vengeance is mine, and I will repay it, saith the Lord. Therefore if thine Enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap Coals of Fire on his head, Rom. 12. 19, 20.*

The true Ministers of this Gospel have their Commission from God alone, and are not made by the Will and Wisdom of Man, but by the Revelation of Jesus Christ in them, according to Paul's Testimony to the Galatians, *I certify you, Brethren, that the Gospel which was preached of us, is not after Man; for neither received it of Man, neither was I taught it, but by the Revelation of Jesus Christ, Gal. 1. 11, 12.* These, so Commissioned of God, do turn People from Darkness to Light, and from the Power of Satan unto God; that they may receive Forgiveness of Sins, and an Inheritance among them which are sanctified, by Faith in Christ Jesus; according to Paul's Testimony before King Agrippa, *Acts 26. 18.* So the Fruit and Effect of their Ministry, is a Holy Life, and Godly Conversation, which is of great Price in the sight of God; These have received freely, and do minister freely; coveting no Man's Silver, Gold, or Apparel; neither are they Lords and Masters over God's Heritage, but Examples of Self-denial to the Flock; being Servants to all for Christ's sake, and minister in the ability that God giveth, be it less or more: These Gather not to themselves, but to Christ, the great Shepherd and Stock, of God; according to *Isaiah's* Prophecy before his Death (if he be) *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come, and unto him shall the Gathering of the People be, Gen. 49. 10.* There is another Grand Fruit, which the True and Everlasting Gospel bringeth forth, viz. *Charity, which is the Bond of Perfection, Col. 3. 14.* The Marks of which are, *It suffereth long, is kind, and envieth not; it vaunteth not it self, is not puffed up, nor becometh it self unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth in truth, but rejoiceth in the Truth; beareth all things, believeth all things, endureth all things, &c. 1 Cor. 13.*

These Vertues many are made Living Witnesses of, by the appearing and springing of the true Gospel-Day, as they have given up Faithfulness to walk in it, to them there is no occasion of stumbling; the Sun is before them, and they see no Shadow nor Variableness in their Habitation; neither can Darkness come in their way, but they walk in the Light of the Lamb, within the Walls of God's Salvation, *Rev. 21. 23, 24.*

Salvation, and many more Blessed Effects, hath the Gospel of our Lord Jesus Christ brought forth in many Souls by his Coming and most Glorious Manifestation, in this latter Age of the World, where in all the Prophecies of him from *Isaiah* is fulfilled and fulfilling; and many shall yet come to the Brightness of his Rising; and shall shake off their Night-Garments, and put on the Armour of Light; and the Knowledge of the Power and Glory of God shall be perfectly restored, from the least to the greatest; and Christianity shall shine over the Earth, in its ancient Beauty and Glory, which hath been eclipsed in this long and dark Night of Apostacy, wherein the true Gospel hath been hid for Ages; but the Darkness is past, and the true Light now shineth: Honour and Everlasting Praises ascend unto his Name, who, in an Acceptable Day, visited us; when we lay polluted in our Blood, and no Eye pitied us; he had Compassion on us, and said unto his Love, and his Word quickened us, and became a Light to our Feet, and guided them into the Way of Holiness, which alone leads to Everlasting Life.

The False Gospel, (or another Gospel than that the Apostles preached) which is Sad Tidings, Witnessed against.

THIS Gospel, though it hath many of the Words of the true, yet its Fruits and Effects are diametrically different: For here is no Freedom nor Deliverance from Sin and Corruption, till Death comes; as if that were its Redeemer, and a Winding Sheet, its Deliverer; always till then Slavery, and no Freedom nor Victory: Like a False, Evil, and Discouraging Captain, who shews his Soldiers a great Enemy, and bids them go to fight against him, but tells them before hand, they shall never overcome him so long as they live on Earth: Neither do such shew them how they shall come to the true Captain, who would put upon them his whole Armour of Light, whereby they might be abilitated to quench all the fiery Darts of their Enemy, and gain perfect Victory over him, and be made more than Conquerors; so that Thousands have given themselves over to be Conquered; some after one manner, and some after another: And here hath the Deceivableness of Unrighteousness entered the Sons and Daughters of Men for many Ages, since the true Gospel-Day was hid from them.

The Trumpets of the Gospel have given an uncertain sound, so that few Dracens have prepared themselves for War: And thus should Enemies have given up themselves to be destroyed by him: But his Will; and in his Love he has Captive in our Lusts and Vanities, which have drowned many in Perdition: so that the Leprosy of Sin hath overspread the Nations, till the Earth is fill'd with Violence, and the dark Corners thereof full of the Habitations of Ghouls: So that Peace on Earth, and Good Will to Men, are much less than they were in the Heart of the great Whore, which hath been eclipsed by the Light of the Gospel: And she hath made the Wine of her Fornication, and hath adulterated their Hearts and Minds from God, and hath placed them in the Earth, and Earthly Vanities, and Fading Pleasures; yet in this State will pretend to worship God, and give orders for Set Forms, according to some Times, but extend no further than Outward Observations, and Bodily Exercises, which profitteth nothing. *Luke 17. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.* I say that all their days such continue and remain unprofitable Servants, which have no promise, but to be cast into utter Darkness, where is Weeping and gnashing of Teeth, Mat. 25. 30.

—O let all deeply and weightily consider these things, and lay them to Heart, before it be too late, and Repentance be hid from their Eyes! Which God grant, through Jesus Christ our Lord, Amen. *The False Gospel, for another Gospel than the true Gospel, which is 2nd Thing, Witnessed against.* **A. R.**

Ryegate, the 7th of the 11th Month, 1703. His Gospel, though it hath many of the same Fruits and Effects are diametrically different: For here is no Freedom nor Deliverance from Sin and Corruption, till Death comes; as if that were the Redeemer, and a Winding Sheet, in Deliverance, ways till then slavery, and no Freedom nor Victory: Like a False Bell, and Discouraging Captain, who shows his Soldiers a great Enemy, and bids them go to fight against him, but tells them before hand, they shall never overcome him so long as they live on Earth: Neither do such show them how they shall come to the true Captain, who would put upon them his whole Armour of Light, whereby they might be applied to quench all the fiery Darts of their Enemy, and gain perfect Victory over him, and be made more than Conquerors; so that Thousands have given themselves over to be Conquered; some after one manner, and some after another: And here hath the Decayable seed of Unrighteousness entered the sons and Daughters of Men for ever. *Since the true Gospel-Day was hid from them.*

unto the Lord our God, who then had Mercy upon us, and did abundantly pardon, according to his Promise by the Mouth of his servant the Prophet, *Isaiah 55. 7.*

This is that Repentance unto Salvation, not to be repented of, 2 Cor. 7. 10. being the Fruit and Effect of God's sorrow; But the sorrow of the World, which is the sorrow of the flesh, and not the sorrow of the soul, which is the sorrow of the spirit, and to which the world is not subject, (which works up the soul into Love to him, and all his Commandments, and the Doctrine of Baptisms, and the Resurrection of the Dead, and Eternal Judgment.

A Further Account

Benefits of True Christianity,

By the Spiritual Appearance of Christ.

THE Primary and Fundamental Principle of True Christianity, is the Gift of God, through which he will open the Fountain of Eternal Life to all the Sons and Daughters of Men, who will hear and receive him. This Gift is *Christ in us, the Hope of Glory: The Mystery which hath been hid from Ages and Generations, but is now manifested to all Gentiles, in Councils of Love, Coloss. 3. 15, 27, 1 Thess. 2. 6.* Who is now preparing many Temples to dwell and walk in, out of which he hath and will cast out all the Buyers and Sellers of things relating to his Father's Kingdom, that they may be made Houses of Prayer, who before were dens of Thieves, and Merchant-places of the Souls of Men, and bind the Strong Man, (i. e. the Devil) and spoil his Goods, which are all Unrighteousness, Sin and Iniquity, with which he hath filled many Temples, where the Money-Changers and Receivers are, and have been! But now he is preparing, and will prepare and cleanse them, that they may be meet for him to dwell and walk in, according to his Promise, 2 Cor. 6. 16.

And as in his Outward Appearance he went into the Outward Temple at Jerusalem, and cast out all them who bought and sold, and overturned the Tables of the Money-Changers, &c. *Mat. 21. 12, 13.* Even so now in his Inward and Spiritual Appearance, he will sanctify his Temples, and make them Houses of Prayer. When first we came to the Knowledge of this Gift, we were made Witnesses of this Work, which no other Man could do.

He brought us to know and witness the first Principle of his Doctrine, which was, Repentance from dead Works, (mark) from, not in dead Works: So that the Ungodly Man and Woman began to forsake their Ungodliness, and the Unrighteous their Thoughts, and to Render

unto the Lord our God, who then had Mercy upon us, and did abundantly Pardon, according to his Promise by the Mouth of his Servant the Prophet, *Isaiah 55. 7.*

This is that *Repentance unto Salvation*, not to be repented of, *2 Cor. 7. 10.* being the Fruit and Effect of Godly Sorrow: But the Sorrow of the World worketh Death; and not Repentance from dead Works, whereby Mankind are made capable to serve the Living God, and to attain to true Faith towards him, (which works up the Soul into Love to him, and all his Commandments) and the Doctrine of Baptisms, and the Resurrection of the Dead, and Eternal Judgment.

The next great Gift of God, is *True and Living Faith* in his Son, to all them who truly Receive him, to whom he gives Power to become his Sons and Daughters; which Faith purifies the Heart, *Acts 15. 9.* and works Righteousness in the Soul, by Love, up into the New Creation in Christ Jesus unto Good Works, that we may live in them, and not by them: For in Jesus Christ neither Baptism, nor Un-Baptism, avilerh any thing; but this Faith, which worketh by Love, *Gal. 5. 6.* Which Faith is a Mystery, held in a pure Conscience, void of Offence towards God and good Men, and overcometh the World, within and without, *John 5. 4.* Without which it is impossible to please God, *Heb. 11. 6.*

Till Men and Women come to receive this Faith, which stands in the Power of Christ, and of his Resurrection, their Preaching is vain, and their Faith is vain, and they are still in their Sins.

This Faith was once delivered to the Saints, by which they were made more than Conquerors, through him who loved them, *Jude 3. Rom. 8. 37.*

This Faith, who receives it, brings forth Works of Righteousness, (*i. e.*) Love, Peace, Joy, Meekness, Patience, Temperance, Obedience, Faithfulness, Love to God and our Neighbour, yea, Love to Enemies, Brotherly-kindness, and all the Spiritual and Temporal Fruits of Righteousness, which it once brought forth in the Saints and Gospel-Believers, to whom it was delivered.

And we say, with the Apostle James in his Day, *As the Body without the Spirit is dead, so Faith without these Works is dead.* *Jam. 2. 17.* to the end. The same Faith, through Christ's Spiritual Appearance in our Day, is now restored to the Saints, and true Gospel-Believers; by which we stand Witnesses against all false and dead Faiths, which bring not forth the Fruits and Works of Righteousness, nor work by Love, nor give Victory over the World; but leave the Soul in Death and Darkness; and the Fruits there brought forth, are Unholiness, Intemperance, Strife, Debate, Contention, Theft, Murder, Adultery, Bloodshed, and all Uncleaness and Ungodliness; which hath made the World as a Wilderness, full of Bryars and Thorns, and Beasts of Prey.

Another

Another great Benefit, which springs from the Fundamental Principle of Christianity, (*i. e.* the Gift of God) is the True and Spiritual Knowledge of the Doctrine of Baptisms, &c.

First, The Preparing Baptism, being that of true Repentance, which *John* preached in the Wilderness, to Gather the *Jews* out of it, and to Open and Prepare the Lord's Way. But his Outward Baptism, as it was with a decaying Element, and Temporary, it was to decrease, as the Minister of it testified, *John* 3. 30. And it gradually decreased, according as the great Apostle testified, and thanked God he had used but little of that Baptism, *1 Cor.* 1. 14, 15, 16, 17. being not thereunto sent, but to Preach the Gospel.

But the Sprinkling Childrens Faces with Water, and Signing them with the Sign of the Cross in their Foreheads, waving *John's* Baptism to Adult Persons, or Believers, is a Humane Tradition, and hath not the least Footing in Holy Writ. And this is our Belief and Doctrine, as to the Elementary Baptism.

But the Saving Baptism, is that of Christ, with the Holy Ghost and Fire: This Baptism sanctifieth, and purifieth the Heart, washing the inside; whereby Men and Women are made indeed Members of Christ, yea, Clean Members of his Body, Children of God, and Heirs of Eternal Life; being thereby joyned to the Lord, and made one Spirit, *1 Cor.* 6. 17. Here is the *New Creature* witnessed, upon which the Apostle laid the weight of the whole Matter, *Gal.* 6. 15. and upon which the Profit and Spiritual Advantage and Benefit of both Baptisms (in their Respective Seasons) are known; though the first decreased, the latter increasing to the end of Days: Whereby a daily Death unto Sin, &c. is witnessed, and a New Birth unto Righteousness obtained, by all True and Spiritual Christians; being Baptized by one Spirit into one Body, of which Christ alone is the Head, *1 Cor.* 12. 13.

This Baptism restoreth Christianity into its pristine Glory and Beauty, which is Holiness and Righteousness, without which none shall see God, to their Eternal Comfort, *Heb.* 12. 14.

The Baptizer with this Baptism, hath his Fan in his Hand, which *John*, the Elementary Baptizer, had not; and will thoroughly purge his Floor, and gather his Wheat into his Garner; which *John* could not, and therefore was not to continue, by reason of Death. So much in short for the Doctrine of Baptism, which hath been taught us by Christ, now in his Spiritual Appearance in our Day.

Another great Benefit and Advantage we have received by the Coming of Christ in Spirit, is True Faith of the Resurrection of the Dead, under its several Considerations: The first and greatest, is Christ, who is the Resurrection and the Life, *John* 1. 1. 25. Him hath God raised to be Lord

both of the Living and the Dead, Rom. 14. 9. to be King and Lawgiver in the Hearts and Consciences of all his Sons and Daughters, in all Spiritual Things, relating to the Kingdom of his Father; all Judgment being committed unto him, that he may give Eternal Life to as many as obey and follow him, who have a Part in him, by being washed from their Sins and Pollutions by him; over such the second Death hath no Dominion nor Power. Those are they who follow the Lamb in the Regeneration, whose Garments are washed in his Blood, being Baptized into the Likeness of his Death, and thereby made Partakers of the Power of his Resurrection. These being raised by his Power, out of the Grave of Sin and Pollution, which defiled all Mankind in the first Adam; such are Risen with him, and seek those things which are above; as the Apostle exhorted the Christians, to set their Affections on things that are above, and not on things that are below, Col. 3. 1, 2. These have part in the first Resurrection, Rev. 20. 6. and are Priests of God and of Christ, and shall Reign with him for ever and ever.

Concerning the Resurrection of the Dead: Seeing we believe, that Jesus died, and rose again; we also sincerely believe, that there shall be a Resurrection of the Dead, both of the Just and Unjust; And they shall come forth that have done Good, unto the Resurrection of Life; but they that have done Evil, unto the Resurrection of Condemnation, John 5. 29. And as to the Resurrection of Bodies: God giveth a Body as it pleaseth him, and to every Seed his own Body. There is a Natural Body, and there is a Spiritual: Howbeit that was not first, which is Spiritual, but that which is Natural, and afterwards that which is Spiritual; see the holy Apostle's Explication in this Case more at large, 1 Cor. 15. And as the Seed, or Generation of the Righteous, who are Born of the Incorruptible Seed, which is the Word of God, shall come forth in their Glorious Body, like unto Christ's, Phil. 3. 21. So the Tares, the Seed or Generation of the Wicked One, shall contrarywise come forth in their own proper Bodies, to receive their just Judgment and Condemnation: For the Lord knows how to deliver the Godly, out of Temptations, and to reserve the Unjust unto the Day of Judgment, to be punished, 2 Pet. 2. 9.

These things we sincerely believe, and in measure understand, by the Spirit of Christ, our High Priest and Minister, being Spiritually manifested in our Mortal Flesh, to destroy the Works of the Devil, and to finish Transgression, and bring in Everlasting Righteousness; and so Reconcile all Mankind to God again, who are Enemies to him, by wicked Works.

Another great Benefit and Advantage we have reaped and received, by the Coming of our Lord Jesus Christ in Spirit, in order to a future Glory, is the True and Saving Knowledge of the Table of the Lord; where

we are made Partakers daily of the nourishing Vertue of the Body and Blood of Christ, as we daily dwell in him, and he in us; as he testified to the Jews, to put an end to their many Scruples which they had concerning his Flesh and Blood, (i. e.) *He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him: As the Living Father hath sent me, so live I by the Father; and he that eateth me, even he shall live by me,* John 6. 56, 57. This they could not understand, but strove among themselves, saying, *How can this Man give us his Flesh to eat?* Having only an Eye to his Visible Flesh: Then, to draw them off from that, he said, *It is the Spirit that quickeneth, the Flesh profiteth nothing; the Words I speak unto you, they are Spirit and Life,* ver. 63. Which is beyond all the Jewish Passovers, Eatings and Drinkings, Types and Shadows, which he put an end to, by the Offering of himself, He being the Anti-type and Substance of them all: And his Flesh and Blood, spiritually eaten and drunk by them, who dwell in him, and he in them, is Life Eternal to all such. But to give Carnal and Worldly-minded Men and Women Bread and Wine before Dinner, whose Eyes are not opened to discern the Lord's Body, and call this a Supper, or a Sacrament, hath not the least Precept or Example in the holy Scriptures.

This we have learned in the deep, whose Faces the Lord hath turned to the *Sun of Righteousness*; we cannot turn back to follow Shadows, the Spiritual Manna being our Bread and Life; and from our Spiritual Rock proceeds our Water of Life, by which we are daily nourished up to Eternal Life, that we may hunger and thirst no more; having Living Bread in our own Houses, and a Well of Living Water, springing up to *Eternal Life*, John 4. 14. and 6. 50, 51. This, in short, I was willing to testify to this particular also.

All other weighty Principles of the Doctrine of our Lord and Saviour Jesus Christ, which he preached in the Days of his Flesh, and is expressed in the holy Scriptures, We, by Vertue of his Coming in Spirit, have Embraced, Owned, and freely Received and Vindicated, through many Tribulations; of which I have had not the least share; in and through which, a divine Hand hath upheld me to Gray Hairs, and hope so to continue to the end of my Days: That so God over all, through his dear Son Jesus Christ, our alone Saviour, Mediator, and Redeemer, may be Glorified; by whose Power alone I have been preserved, to whom I give the Praise both now, and hope shall for evermore.

Ambrose Rigge.

*Ryegate in Surry, the 24th of
the 12th Month; 1703.*

POST

POSTSCRIPT

As much as many Brethren have taken in hand, to set forth and declare, in Word and Writing, of the Power and Coming of our Lord Jesus Christ in Spirit, and of his Glorious Day, and Wonderful Works, which he hath wrought in many Hearts, since the working of Satan, with all Deceivableness of Unrighteousness, in the past long Night of Darkness and Apostacy from the Purity and Glory of the True and Ancient Christian Faith, Doctrine and Principles, and have Asserted, and to this day Vindicated them, against all Opposition, which hath not been little, nor from small or few hands:

I also, having been early an Eye and Ear-witness of those things, which have been testified of, in and by the Mouths of many Living Witnesses; and well knowing, through long and large Experience, all those ancient Doctrines, which my Brethren, in Scorn called *Quakers*, have vindicated, to be True, Sound, Orthodox, and Fundamental: I could not be clear, before I leave this World, but leave this short Testimony in Writing, which I have often and many Years declared in Word; which all Opposition, both from the World and False Brethren, could not overthrow; in which, by the assistance of the Almighty, I hope to continue, to the finishing of my Testimony. Amen. *Phalchajab, faith my Soul.*

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All other writings of the Doctrine of our Lord and Saviour Jesus Christ, which he preached in the Days of his Flesh, and is expell'd in the holy Scriptures, We, by Virtue of his Coming in Spirit, have embraced, Owned, and deeply received, and through many Tribulations; of which I have had not a little share, in and through which, a divine Hand hath led me, to the end of my Days, and hope to continue to the end of my Days, through his dear Son Jesus Christ, our Lord, Mediator, and Redeemer, may be Glorified; by whose Power, and I have been preserved, to whom I give the praise both now, and hereafter.

F I N I S.

Written in Swaz, the 21th of the 11th Month, 1703.

